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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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THE FOREIGN POLICY OF FRANCE—THE FINAL GREAT STRUGGLE.

(*From the New York Herald.*)

THE last intelligence which we received from Paris is, if possible, more interesting and important than any which has reached us since the overthrow of the dynasty of Louis Philippe, and the assumption of the powers of State by the Provisional Government. That republic has safely passed the crisis—the functions of government are in the hands of the people's delegates; she is strong in arms and men; and is now the first, foremost, grandest, and greatest nation in Europe. "Behold," said Lamartine, in his eloquent report, "what the republic has effected in less than three months!" Well might that great man point with pride and pleasure to France as it now is, and contrast it with the France under the reign of Louis Philippe. Her finances, we are informed, are in a prosperous condition; her immense and powerful navy is in the utmost state of efficiency, ready, at a moment's notice, for any emergency; and on land, as we learn from M. Arago's report to the National Assembly, the republic is able to present to its enemies, should any appear, an effective force of five hundred thousand men, eighty-five thousand cavalry, and a population of millions, all ready to take up arms to defend their independence. Such is the proud position which France at present presents to the eyes of the astonished world. A few months since, she was a bankrupt monarchy, controlled by intrigue, and oppressed by a tyrant—now, a republic, armed to the teeth, with a population of thirty-five millions, all swayed by one heart, and ready to die in the preservation of the rights which they have so valiantly obtained.

While all these scenes were being enacted in France, England, her ancient enemy and rival, has been looking on with amazement. She sees these mighty changes going on, and knows not what the end will be. She feels that she is powerless to prevent them, and can do no more than hope for the best. She fears and she trembles; she succumbs with as good a grace as possible—nay, she even favourably courts the friendship of the great modern republic. She has sunk in a day, as it were, in the scale of nations, and almost supplicates to be permitted to be on terms of amity with her powerful neighbour. If the republic increase its army, she takes alarm and snuffs danger in every breeze that comes across the channel, and despondingly ejaculates that she hopes that the peace of the world may be preserved. Well may she despond. With three or four millions of chartists in her midst, with six millions of revolutionists in Ireland, with a dissatisfied population in Scotland, with a national debt of eight hundred millions of pounds sterling, with a tax roll that grinds her people to the dust, she is not the England of former days; she has become weak and helpless, and may well dread another encounter with the republic. She has sowed the wind, and she has yet to reap the whirlwind.

In view of the strong and impregnable position which France has attained, the natural inquiry is, what will her foreign policy be? This is a question of great

importance in the present condition of Europe. We are not left in doubt as to what it will be, for Lamartine has shadowed it forth in his admirable report of the National Assembly. He says, emphatically:—

"If the liberty of any part of Europe lights up from ours—if prostrate nationalities, if invaded rights, if legitimate and depressed independencies spring up, constitute themselves by their own hands, enter into the democratic family of nations, and make an appeal to the defence of rights, to the conformity of institutions, then France is there! Republican France is not only the country—she is the soldier of the democratic principle, for the future."

In reference to the scenes being enacted in Italy, he says:—

"The campaign of Italian independence is being pursued slowly, by Italy alone; but in presence of Italy and France armed, and ready to act if their principles or the safety of their frontiers should seem to them to be compromised in their watchfulness over Italy."

Again he says:—

"Italy is free. A cry of distress would call France there, not to effect conquests, but to afford protection."

And in reference to Russia, he says pointedly:—

"Russia has time to reflect on the only bond of unity that can exist between her and us—the re-constitution of Poland, independent and free."

This language is too plain to be misunderstood, and the principles set forth in it would not be enunciated with such precision by such a man as Lamartine, unless he felt confident of the capability of the republic to carry them into practice. It is, in fact, saying that the great conflict between democracy and monarchy was commenced in Europe by France—that she has fought her share, and as far as she was concerned, has slain the monster. Other nations having followed her example, she voluntarily assumes the position of the soldier of the democratic principle for the future; and if the democratic principle is assailed, in any nation struggling to regain its rights, "France," in the words of M. Lamartine, "is there."

In pursuance of the views propounded by M. Lamartine, as the guide of the republic, the National Assembly have determined upon directing its attention to the war that was raging at the last accounts, between the Poles and the Prussians. The Poles have appealed to France, and demanded the armed intervention of the republic, in favour of Polish independence. The motion was seconded by the Minister of War, and a day was fixed by the National Assembly for the consideration of the matter. The affairs of Italy, too, are the subject of consideration by the new republic, and the same day was fixed for the discussion of them, too, viz: the 14th of May. On that day the assembled delegates of the French people will decide what line of conduct the republic will pursue with regard to those countries—whether, in case "an appeal to the defence of rights" has been made to France, she will act as "the soldier of the democratic principle."

The question then arises, whether, if the republic decides upon taking the part of the Poles against the Prussians, and that of the Italians against the Austrians, the treaties which were entered into in 1815, would not be violated by France; but these treaties are overlooked, and treated by M. Lamartine, as being of no force, in making the announcement of the principles which would guide the foreign policy of the republic. England, weak and imbecile as she comparatively is, should, in such an event, make a struggle, although it were to be her last; *and here we think is a solution of the order received at Boulogne, and emanating from the government at Paris, to put the French coast in a state of defence.* If this surmise should be correct, Europe has only seen the beginning of the end; and changes greater than any which have yet taken place, are about to occur. It will be the commencement of the great war, which, sooner or later, was destined to take place, between two antagonistic principles—democracy and monarchy; and which will drench Europe with blood, before the end shall have been attained. It will be the verification of the prediction made by Napoleon, that in "fifty years, Europe would be republican or Cossack."

The next news from Europe will, therefore, be of the utmost consequence. We shall learn by its tenor, whether this great conflict, this final and overpowering struggle, this deadly contest, is about to commence.

In the meantime, what part in this great drama is the United States destined to play? We may consider ourselves so far removed from the scene, that we shall escape all participation in it. We may rest apparently secure in our position, and think that we will be calm spectators of this great struggle, in case it should take place; but it will not do for us to flatter ourselves into too much security with the opinion that we can escape becoming a party to it. It will, in the very nature of things, be an easy task to become merged in the general war. We may be compelled to act like France—as the soldier of the republican principle. Our relations with Europe are intimate, and by ocean steam navigation the distance between the two hemispheres is reduced to almost nothing. Away, then, with our paltry issues and party questions. Let Congress be up and doing. Let them take measures for increasing our navy at once, and prepare the country to take a stand, if the emergency should arise for her to take it; and let it be worthy of our great country.

We live in eventful times. The world is unhinged. We are entering upon a new era, and, for aught we know, the millennium is about to commence.

A RELIGIOUS MONEY MISSION TO FRANCE.

A French Presbyterian clergyman has been in this country for some time past, endeavouring to promote the collection of moneys to be expended in the advancement of the cause of Protestantism in France, now that that country is a republic, and all religious creeds are placed on an equality. After a good deal of agitation and lachrymose entreaty, that gentleman prevailed upon several clergymen in this city to issue the following pious and poetical *pronunciaments* on the subject:—

"*To the American Churches.*

"The undersigned feel constrained to address their fellow Christians, of every name, on a subject of great interest and pressing urgency. The seeming arrogance of so doing, they hope will not be overlooked in the circumstances in which the providence of God has placed them.

"The signs of the times cannot well be misunderstood. Recent events which have occurred in agitated Europe present a crisis in the history of the world which indicates that He who is the Governor among the nations is coming out of His place 'to shake terribly the earth.' It is He who governs the world, and not another: 'dominion is with Him.' While, in the accomplishment of His purposes, He honours human instrumentality, yet does He pour contempt upon the pride of man. He speaks, and it is done. Sceptres wither, and thrones pass away. We look for them, and they are gone; we see only the deserted habitation of their greatness, and the empty place where their pride has been.

"We hope it is not with unhallowed emotions that, in such a day as this, we regard the permanence which the God of heaven and King of the universe has assigned to our own favoured land. It is a remarkable fact, that the revolutionary nations are looking with hope to the American people. The people whom they have watched with solicitude and apprehension they are now looking to, with confidence in their institutions, and with affectionate solicitude for their help. They address us as men, as citizens, and more especially as Christian men and brethren of the common faith and the common charity.

"The appeal comes more emphatically from France, and especially Paris—the land of the Huguenots, where the oppressor has fallen. Long have they sought in vain what the God of their fathers now gives them, "the liberty wherewith Christ makes us free." Not for ages has the gospel had free course in France; now the "word of God is not bound," even in the land which has been "drunk with the blood of the saints." Wonderful interposition of God's Almighty Providence!—The people of that entire land are now accessible to the pure gospel in every form, "no man forbidding it," and no civil enactment embarrassing its progress. Protestantism has an equal footing with her once favored enemy; her affecting cry is, 'Come over and help us.'

"God sets before the American churches 'an open door.' If the call be promptly answered, it will remain open, until France shall have become beautified with his salvation.

"Through her highly esteemed messenger, now in this city, she solicits the Word of God, and at a period when a little leaven may diffuse itself through the mass of her fermenting population. She solicits the means of increasing her diminished and sustaining her impoverished ministry in the faithful proclamation of that gospel without which, we well know, she cannot be free. With Christian salutation,

(Signed) "GARDINER SPRING,
"STEPHEN H. TYNG,
"WILLIAM ADAMS,
"WM. R. WILLIAMS,
"THOMAS DE WITT,
"*New York, May* 25, 1848. "NATHAN BANGS.

"Moneys collected for this object may be transmitted to the Mechanics' Bank, payable to the order of the Rev. Louis Bridel; and it is hoped they will be transmitted without delay."

If we wished to insult the French nation and the French people, such a movement as this, provided it were general, would be the best method of effecting it.—The French people have in their midst as many men of the highest enlightenment, the most gifted eloquence, and of the soundest learning, in proportion to their population, if not more than any other civilized country; and if such men choose to remain Catholics, it is their business, and theirs alone. Any interference with their religious principles would be impertinent. The French people do not want our charity for any purpose whatever, political or religious. They may not despise our alms, but they are as able to contribute as much, and as competent to judge of the correctness of the views of the several Christian sects, as the people in this or any other country are, not excepting the gifted gentlemen who have signed this religious *pronunciamento*. As well might the people of France solict subscriptions for the militia of the United States to enable them to defend the several States in which they live—a degradation certainly that we would not submit to.

Another word on this subject. There is about as much vice, immorality, and sinfulness of every description in this city of New York, as in any other Christian city in the whole world, in proportion to its size and the number of its churches. Such immorality is not confined to the poor, but it pervades to some extent other classes of society—Protestants and Catholics, church goers and non-church goers. If these gentlemen, with their overflowing solicitude for the French people, would look nearer home, at the city of New York, aye, and into their own congregations, who roll and loll on their velvet cushions on Sundays, and cheat the widow and orphan on the other six days of the week—they would find abundance of room for the exercise of their philanthropy. Let them first Christianise and purify their own flocks; and when that shall have been done it will be time enough to think of extending their Christian charity to foreign lands, and making *pseudo* coverts at the rate of five thousand dollars each.—*New York Weekly Herald.*

CONFERENCE MINUTES.

BRADFORD.

According to antecedent notice this council was convened on the Lord's day, June 25th, 1848, in Croft Street School Room. The meeting was called to order by Elder Milnes at the accustomed hour of morning service; after which Elder J. Marsden was unanimously acknowledged the president, and J. Stockdale was selected to act as clerk.

The meeting was then opened with singing and prayer, and after another round of singing, the number of officers present was demanded, when there appeared to be 20 elders, 36 priests, 7 teachers, and 2 deacons present.

The President then called for the representation of branches, which was given as follows:—

BRANCH.	REPRESENT. BY	ELD.	PRS.	TEA.	DEA.	MEM.	BAP.	C. C.	REC.	REM.	DIED
Bradford	Milnes	2	11	5	2	140	27	0	2	2	1
Leeds	Jones	2	10	1	2	98	18	5	5	3	0
Idle	Lord	1	6	0	0	35	0	9	0	3	1
Huddersfield	Midgeley	1	2	1	1	28	11	1	1	1	0
Dalton	Midgeley	0	0	0	0	10	0	1	0	2	0
Lockwood	Midgeley	0	3	1	0	17	3	0	0	0	0
Marsden	Whiteing	1	1	0	0	13	2	1	0	3	0
Halifax	Lambert	2	0	0	0	13	5	1	0	4	0
Woodhouse	Riddel	1	4	1	0	24	4	1	0	0	0
Hunslet	Huntingdon	1	1	1	1	14	1	0	1	0	0
Low Moor	Houldsworth	2	1	1	0	10	0	0	2	0	0
Clayton	Holmes	0	1	0	0	14	2	0	0	2	0
New Leeds	Holmes	1	1	1	0	24	3	0	0	0	0
Great Horton	Peel	1	1	1	0	19	3	0	0	0	0
Bolton	Bean	0	2	1	0	11	0	0	0	0	0
Driglington	Beecroft	1	1	1	0	12	0	0	0	0	0
Manningham	Allan	1	1	1	0	21	0	0	0	0	0
Wakefield	Stockdale	1	1	0	0	17	1	0	0	0	0
Warmfield	Stockdale	1	4	1	0	15	0	0	0	1	0
Tadcaster	Watson	1	3	1	0	15	3	0	2	0	0
York	Hallis	1	3	0	0	12	5	0	0	0	0
Whitby	Hewitson	0	1	0	0	10	4	0	0	0	0
Bingley	Lord	0	2	0	0	8	3	0	0	1	0
Bramley	Dinsdale	0	1	0	0	7	1	0	0	0	0
Tarsley	Dinsdale	1	1	0	0	5	0	0	0	0	0
Horseforth	Lord	0	1	0	0	4	1	0	0	0	0
Bramhope						12	0	0	0	0	0
Gayle	Mason	0	2	0	0	6	0	0	0	0	0
	Total	22	65	18	6	624	97	19	13	22	2

The branches were represented as generally in good standing, with a promising prospect of much wheat. The meeting was then closed until afternoon by thanksgiving.

The afternoon meeting opened in the usual manner, after which the President gave some seasonable counsel pertaining to ordinations and the requisite qualifications of persons clothed with the priesthood. He then requested the president of branches to lay before the conference those nominations they deemed prudent and essential for the time being of their respective departments; when those presented were duly accepted and sanctioned by the meeting.

While the Sacrament was being administered, Elder Milnes gave a stirring description of the gospel's first introduction into Bradford, and the glorious results are now manifest.

Brother Hallis followed, and spoke in a pleasing manner about his labours.

The President then desired the travelling Elders who still volunteered their services in the vineyard, to manifest it by standing up; whereupon Elders Harrison, Hewitson, Hallis, Westwood and Stockdale rose up.

Some measures relative to the suppression of some minor branches in the vicinity of larger ones were unanimously adopted, together with some expedient alterations in the actual and relative government of others.

Propositions were then separately submitted for upholding and sustaining Elder Marsden as the President of this conference, and the presiding Elders under his control, which were supported and sanctioned by unanimous votes.

It was also moved and carried, according to the President's desire, that Elder Harrison travel in this conference under the immediate superintendence of Elder Marsden.

It was also agreed upon, that Elder Stockdale labour in Wakefield and vicinity—that Elder Hewitson labour in Whitby and its vicinity—that Elder Westwood, after ascertaining his feelings on the subject, be requested to labour in Selby and its vicinity—and that Elder Hallis labour as usual.

The President then in a powerful, eloquent, and impressive speech, showed the procedure that should be pursued by both officers and members, when presidents are teaching and setting forth strange and unlawful doctrine by precept and example. "If they teach anything in public and private councils that is palpably and glaringly dissonant with the written or printed word or law, directly speak to them in private, and reason with them as with a father; and if they will not

give you an efficient and satisfactory eclaircissement, inform their president—appeal to a higher authority, and thus you will avoid much imposition, contention, and rebellion; but at the same time be careful not to ground your appeals and complaints on mere conjecture, my opinion, and a thousand other uncertain and semi-imaginary premises, lest you meet with a discomfiture, and thus develope a damning point in your character, *viz.*, "accuser of the brethren."

The meeting then adjourned for refreshment, and during the interim many ordinations, confirmations, and blessing of children were attended to.

Evening service commenced as usual, and great part of the time was occupied by laconic but affecting addresses from Elders Marsden, Harrison, Jones, Milnes, Lord, and others. While listening to their plain and spirited appeals to unbelievers, tinged with such profound scriptural and experimental evidence, sustained by incontrovertible revelation, we thought it would have softened an heart of adamant, and made the gainsayer and sceptic blush with merited shame. O! that men would learn the things which belong to their peace, and refrain from worthless and degrading opposition and controversy, and receive the words of life through this priesthood, and live by them and not by bread—perishable matter alone.

It was then unanimously resolved that this conference uphold and acknowledge Brigham Young, his counsellors the Twelve, and President Orson Spencer in their important stations in our holy theocracy, with all our mind, soul, and strength, and every thing else to further the dissemmination of truth, and roll on this mighty latter-day revolutionising engine under their counsel and jurisdiction.

Our meetings were crowded to suffocation throughout the day, every countenance seemed to be illuminated with gladness; love and union reigned predominant; in short it appeared like a little heaven below, and will long be remembered by those present.

JAMES MARSDEN, President.
JOHN STOCKDALE, Clerk.

P. S.—You are aware no doubt of the discussion that has taken place between Elder J. Marsden and the notorious Bowes. The Saints have been much amused and established in the faith through the same. They chuckle at the idea of any man pretending to expose Mormonism. When your 'sun' shone amid the distil of thoughts, conjectures, and surmisings, there appeared a 'bow' in the cloud of latter times, whose appearance was very uncommon, and almost jumped into the phenomenon circle; for instead of displaying seven beautiful tints, it only displayed one, and that was very black—sad emblem of the times.

Accept my unfeigned love for you and yours,

J. STOCKDALE.

THE LATE DISCUSSION BETWEEN ELDER MARSDEN AND MR. J. BOWES.

The following will show the subjects debated between Elder James Marsden and Mr. John Bowes, recently at Bradford, together with the concluding part of the whole matter. It will be recollected by some, that Mr. Bowes is the person with whom Elder P. P. Pratt condescended to hold a discussion formerly in Liverpool.

It appears from the testimony of the committee who acted as judges in the Bradford discussion, that Mr. Bowes's conduct was characterized by so much dishonesty, insolence, and low scurrility, as to bring down upon him the most merited contempt. And if persons who profess no bias towards one religion more than another, express the most revolting disgust towards his public performances against the Saints, we are constrained to think that the "biter" will soon give over his biting. As he that spits against the wind only besmears his own face, so he that wars against the truth, does more to support the truth through the overruling agency of God, than would otherwise be accomplished by his passive silence.

It seems to be the untiring purpose of Mr. Bowes, both by printed tracts and ungentlemanly debates, to bring persecution upon the Latter-day Saints, by retailing slanders which have been time and again spurned by every generous and intelligent community; but his last debate with Elder Marsden (continued through nine nights) being so manifest a discomfiture, we trust it will lay him on the dry dock

for repair, until, at least, the grand "accuser of the brethren" can furnish him with a new hull and bulwarks.

We understand that he declined a renewal of the debate, which was proposed by Elder Marsden. Short skirmishes suit cowards best, especially when they are hard pushed for want of ammunition. The time has gone by when an honest, intelligent populace can be swayed by a long tissue of slanderous accusings and blackguardism, unsupported by any proof. We hope that Mr. Bowes will learn wisdom by the depreciation of his credit with the people from the foregoing debates. His debate with Elder Pratt was followed with a very large accession of converts to the Liverpool Church of Latter-day Saints, and the prospect is favourable to a similar result in Bradford. Let him repent, and acknowledge that the "foundation of the Lord standeth sure," and peradventure his wickedness will be blotted out.—ED.

1st. Has the God of Israel body, parts, and passions?
2nd. Is the doctrine of immediate revelation true or false?
3rd. Was the ministry, or church government, which Jesus Christ established intended to be permanent on the earth?
4th. Is the system of doctrine, consisting of faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, true or false?
5th. Are the gifts and blessings, as promised by Jesus Christ, and enjoyed by the ancients, necessary to salvation?
6th. Is the doctrine of the literal gathering, or return of Israel and Judah to their own lands, and the gathering of all the honest in heart out of all nations, true or false?
7th. Is the Book of Mormon true or false?
8th. Is the Book of Doctrine and Covenants true or false?

On all the above subjects the Book commonly known as King James' translation of the Scriptures to be the only rule of evidence.

9th. The character of Mr. Joseph Smith.

For evidence upon this subject, each disputant to have the utmost latitude.

"Dear Sir,—Your chairman addressed a note to me on the evening of the 17th instant, purporting to have been written by the request of your committee, relative to the conduct of Mr. Paul Harrison, as a chairman. I would reply to that note in the following manner:—

"1st,—As the note was addressed to me, it was myself who ought to have had the privilege of reading it, or the direction of its being read to the house, if it had been read at all; instead of that, when Mr. Harrison took the note above mentioned in his hand, you and your chairman told him it was insolence for him so to do; and your chairman himself read the aforesaid note to the meeting, although addressed to me. Now, this conduct was both out of place and ungentlemanly; secondly, you said in the note that the disturbance was created by Mr. Harrison. Now, I will shew you that this is untrue, from the first reason assigned by you for the necessity of his removal from the chair. First, John Bowes had no right to bring up the name of Elder Cooke, or any of Elder Cooke's sayings, in this discussion at all. If he wanted to prove his position, (according to the written rules drawn up expressly for this discussion,) he might advert either to our own publications or the Bible to do so; and Mr. Harrison was perfectly right in correcting him in the manner he did.

"2ndly,—Mr. Harrison consulted with Mr. Bowes's chairman, and when he refused to correct John Bowes for disorderly procedure, then Mr. Harrison appealed to the umpire, who allowed him the privilege, which he availed himself of, viz., by acting in the manner he did; and if John Bowes and his chairman had bowed, with all due deference (as they might have done) to the instructions of the umpire, then there would not have been any confusion; so far then we place the onus upon John Bowes and his chairman, and fully exonerate Mr. Paul Harrison from all blame attached to him in your second reason of objection.

"3rdly,—Mr. Harrison never did, during the discussion, refuse Mr. Bowes the

privilege of quoting from the publications of the Saints, only when such reading had not any connexion with the subject at issue; and Mr. Harrison, acting as chairman for me, had a right, and it was his duty, to call him to order in such a case.

"4thly,—He never did manifest any signs to the meeting, before John Bowes and his chairman rebelled against the decision of the umpire, and wanted to proceed contrary to such decision; therefore, Mr. Harrison had a right to silence him by any moral means he thought fit.

"5thly,—He did not refuse John Bowes's chairman the privilege of speaking, only when acting in opposition to the decision of the umpire; and all the fault I find with Mr. Harrison is, that he gave John Bowes too much lenity on the first evening of this debate; and I return Mr. Harrison my warmest thanks for the efficient manner in which he has conducted himself as chairman.

"*To Mr. J. Bowes.* JAMES MARSDEN."

"The voice from the moderator's chair was, that John Bowes was a disorderly, unprincipled man; he having made an attack, one evening, with sarcastic remarks, upon one of the umpires. The gentleman so attacked handed over to John Bowes, this evening, a note for exposition, but John Bowes and his chairman refused to have it read. A copy of the said note I subjoin:—

"*Bradford, June 19th*, 1848.

"Sir,—I thank you for your very flattering compliment which I received from you on Friday last. You said to me and others, that I was a very intelligent man; I and others that were present knew the meaning of the word slang, and we also know the prevarication, lies, and misrepresentations that you have so long been in the habit of practising under the cloak of piety. You would not have been stopped by Mr. Harrison, on Friday last, had you followed the joint agreement between yourself and Mr. Marsden; but when Mr. Harrison found that you were so expert as to jump from the Friday's discussion to the following Thursday, making six whole days a head, it was his duty to stop you; but it was not your duty to make the impression to your dupes that you were right and Mr. Harrison wrong. Friday's meeting would have been a peaceable meeting, had you been an honest man. Your gibberish will only answer for gibberish-minded people,—not for sound-minded people: they know how to make a distinction between such as you and an honest philosopher. You are what I call a time-serving hireling, that would advocate either old or new prejudicial superstition, for the purpose of being applauded and supported by an ignorant and vicious populace. I need not inform you of what you already know to your sorrow, that Saturday night was the most unfortunate night you have had in all the past five nights of discussion. Why? Because you had not the opportunity to create the likeness of a bull-bait, or cockpit. I hope to see the day when even your very dupes will detest you, and also such base and mischievous characters. Very sorry I am to say that every word of the foregoing is, to my own knowledge, true to the letter.

"I conclude by saying, to my view your doctrine is as good as the Mormons, and theirs as good as yours; but I detest the idea of either bull-baiting, cock-fighting, man-fighting, lying, quibbling, deceit, or sarcasm, without a legal cause. I request that you will read this note in the discussion-room, and if there be no person there to corroborate my statement, you will have the opportunity to acquit yourself of my charges in your usual slang method.

"JOHN WATTON, your last Friday's Umpire."

"The hall was full of people, and it is said there were Ministers from nearly all denominations present on this occasion; and while the enemy of the great God was spewing forth his venom, and bringing up all the spawn of hell against his holy prophet, the spirit of Joseph's God verily burned in every bosom of the Saints, and the false statements brought up by John Bowes were sunk in dark oblivious shades by the multiplicity of testimony thundered forth by brother Marsden in favour of the character of our beloved martyred prophet. John Bowes said that Joseph was an impostor, because he was called the head of the church, but Elder Marsden manifested upon this, as upon all other occasions, the wicked, ignorant, shallow intellect of John Bowes; beautifully illustrating the manner in which Joseph acted

as vicegerent of Jesus from a saying of the Apostle Paul's, viz. :—that as a man was the head of the woman, so was Christ the head of his church; even as man was the head of the woman, she had a head independent of the man—that of her own; but being a weak vessel, and not qualified to govern herself, it was essentially necessary to her salvation that she be subject to another head. So with Christ and his church, whom Jesus calls his wife. Then, as Jesus compares his church to a woman, she, the church, must have a head of her own, according to the degree of comparison, but must be subject unto Christ her head; this head, then, under Christ, is Joseph, and although his body was slain, thanks be to God for evermore, his spirit still lives.

John Bowes said our church is a monster, having more heads than one. He said if a body was to enter this world, having two heads, it would be called a monster, so would a head having more bodies than one be called the same. Then, according to his sophism, every man being the head of his wife, is a monster; and as there are a host of different bodies called Christians, (they acknowledging Jesus as their head,) according to the rules of John Bowes's chicanery, Jesus and the Christians must be a monster. We have no particular objection to the last being called a part of the monster, if they are as unprincipled as their worthy advocate; but we dare not be so foul-mouthed, so impious, as to call Jesus or Joseph a monster. Elder Marsden's views with regard to John Bowes's God, or head, is as follows, drawn from his own arguments and belief:—

"1st,—John Bowes says, God is not a material Being, and that he is everywhere; this just proves a monstrous nothing of a head; for if there be a God, (and all creation, as a catechism, coupled with revelation, says there is,) then let us examine what is the word God. A name (noun) *nomen;* then as we can only name material objects, all material objects have names. The word "material," from *materiallis*, literally signifies "substance;" matter, *materia*, or "something;" and there not being any neuter betwixt something, as nothing,—whatever is not something, as matter, must be nothing. Logic! Consequently, the object of John Bowes's worship and adoration not being of a material organization, must be a monster nothing.

"And now, by way of closing to this breviary, we consider that any Saint of God, after this date, meeting with such a wicked man, in discussion, as John Bowes has proved himself to be, would stoop far beneath his dignity as a Saint. Elder Marsden would never have met John Bowes, although the challenge was heralded before 3000 persons, or upwards, only thinking that John Bowes would refuse to meet him upon honourable terms; but John Bowes knowing if he did not act the hypocrite, he would not have the honour granted him by the acceptance of the challenge. Already, since the finale of the discussion, persons are coming forward for baptism. After a motion had been made and seconded by our people, to the giving of a vote of thanks to the umpires for their valuable services rendered to the public, and having the sanction of the whole house without a dissenting voice, the Saints burst out in loud and joyful strains, by singing, "Here's in memory of Joseph," and seemed to bless the precious power who gave them such an able champion for the cause of Jesus as Elder James Marsden.

"In the bonds of the holy covenant, I remain your brother and humble servant,

"PAUL HARRISON."

The Latter-day Saints' Millennial Star.

JULY 15, 1848.

THE work of God, in the British dominions, continues to spread its sweet, Godlike, and all powerful influence on every hand. The servants of God wax stronger and bolder in the truth. The Lord is in the assembly of the Saints, and his Spirit works mightily in the hearts of his people. The Elders are beginning to feel more deeply that they do not need so large a variety of truths, in order to secure success in the ministry, so much as they need a strong and relentless grasp upon a few cardinal

points of faith. One good scythe will prostrate a great field of grass when it is perseveringly put in with a strong hand. The great doctrine of repentance and remission of sins, when held forth to the priests and people with a faith that is fully proportioned to the vast importance of the doctrine, will accomplish wonders. Hypocrites and sinners might as well think of resisting a locomotive engine of the express order, as to evade or overthrow such a doctrine. The broad command for all men every where (whatever their pretensions or pious professions) to repent and show the most infallible fruit of repentance, viz., *baptism*, is a leveller that Jesus fully understood, when he told the apostles to preach *repentance* and *remission of sins*. This doctrine, in the hands of sectarians, has no more than the strength of a straw. But when we consider that there is not a penitent man in all the Queen's dominions that can show the only *infallible Bible* fruit of repentance, save the Latter-day Saints, it makes one's spirit thrill through his whole system to see the people so given to idolatry. John the Baptist pressed this doctrine so constantly and so believingly and so mightily, that all Judea was agitated with the doctrine, and they forgot their sprinkling and circumcision, and went in companies and multitudes to the rivers and pools for baptism. Jesus and his apostles taught the same doctrines that John did, viz., the baptism of repentance, which is another term for the "remission of sins." They even commanded men to repent, but never accepted of any repentance that was not followed with baptism. They never considered, however, any man better than a child of Satan who did not submit to baptism. Consequently they commanded men even to be baptized. They chided any delay in baptism as undervaluing the forgiveness of their sins. When men care but little about being pardoned, it is a sure sign that they are very much hardened and blinded. Men must be awakened from this stupor and hardness of heart. The law of God that requires a positive act of allegiance through baptism for repentance, must be held forth in its naked verity and power. When Elders wander much from the first principles of the gospel, in order to preach profound things, it is a strong indication that the Spirit of God has but little power over them. There is more art and power to be displayed in preaching the first principles than is generally supposed. In preaching these, not with monotonous dullness but in demonstration of the Spirit and with much assurance, light and power will spring up in the soul of the preacher, that will be transfused through the congregation. The Spirit of God will withdraw from a preacher that through pride or self-conceit departs from the simple order that God lays down. He may appear clever and sound in doctrine, but truth can never be rightly divided without the impulse of the Holy Ghost. The Holy Ghost will not be pleased with a sensual, selfish preacher, whose personal ends are subserved instead of the gospel. The Spirit of God not only brings forth new truth, (which is essential to the very idea of gospel, or good news,) but also renders old truth savoury and delightful and edifying. How deplorable that any man, after having wrought a good work in the ministry, should again destroy the good he has done by some hurtful lust or weakness. Can a man take fire in his bosom and not be burned? Can he steal forbidden things, and the Spirit of God not be grieved? The Spirit of God knows what a man is about, and will in due time expose hidden faults with a vengeance, that will make the ears to tingle. We are joined not only to a church visible, but invisible also. We are not unseen. But all things are open to the eyes of him with whom we have to do.

In a letter from Elder Joseph Clements, dated St. Louis, June 9th, who left Council Bluffs, May 25th, we learn that the Saints were flourishing in peace and

prosperity, temporally and spiritually, at the Bluffs. No mention is made of any Indian disturbance, or disaster of any kind at Salt Lake. But newspaper Editors, whose stock of cunningly devised fables sometimes runs low, often find ingenuity sufficient to propagate a fish story, or tell a tale about "Mormon eating." And it suits their purpose very well, that the scene of wonders and terrible things is beyond the sea, and even the bounds of the everlasting hills, from whence a contradiction cannot be expected till they have been paid a few pence for their deceivings, and the tales have passed into oblivion.

HEALING!!!

The following letter was addressed to Brother Ure, by Jane Spiking:—

"*Sculçoates, Hull, June 27th*, 1848.

"Dear Brother Ure,—I write to tell you how the Lord in his goodness has wrought a perfect miracle in restoring me to health, after being given up by the most eminent medical practitioners in Louth and Hull, as being in the last stage of a consumption; but as you would most probably wish to hear the particulars of my case, with much pleasure I give the following statement.

"Two years prior to coming here I had been in a very low, sinking, and unhealthy state, with constant pain under my shoulder blades, violent pain at my stomach, a cough, with much spitting of bloody froth and matter, at intervals of exertion, besides strong symptoms of dropsy. While in Louth, Dr. Dymoke and Dr. Bogg attended me. Dr. Bogg, this spring, acknowledged I got worse on his hands, but he flattered me as the fine weather advanced I should get better; as the spring quarter rolled on I got rapidly worse. My brother, James Boswell, came over from Hull to see me, and on naming my approaching dissolution he introduced the principles of his religion. He talked of things which appeared strange and wonderful to me; and added, for me to talk of dying was nonsense, at my early period of life. For my part, said he, I don't know that I shall die at all. I felt my blood run cold along my veins; I did not answer; I looked at him, I perceived he was watching my countenance. I said, what do you mean? He said, I mean what I say. Perhaps I may live to see the coming of my blessed Saviour, and reign with him on the earth. We conversed together several hours, and as he had had much sorrow and trouble in his past lifetime, I thought in all probability his brain might be affected. He left me the Voice of Warning; I read it, and found the passages cited in it in my Bible. I came to Hull on the 6th of May; I remained at my brother's house and had the opportunity of mixing with the Saints; I closely watched their conversation and conduct. I heard Brother Beecroft preach, and had much conversation with him. My bodily pain and weakness increased, and my mental sufferings were indescribable. On Saturday and Sunday, June 3rd and 4th, my bodily pain increased, and I was so swollen that I could not bear my clothes to touch me. When my brother came from chapel I requested him to come up stairs and talk to me, as I wished to commit my last request respecting my children, my *interment*, &c. I commenced the conversation by saying, I am very ill. He prevented my proceeding by saying, it is good enough for you. If you would have submitted to obey the principles already laid before you, you might now have been in good health. He talked about half an hour so fast and so cross, that I could not get a word in. He left me to die, or to think over what he had said. I felt willing and saw it right to be baptized for the remission of sins; for a long time past I had felt grieved and ashamed when I looked back on my past sins, and for a long time past I had prayed that God would forgive me, but I never felt as though I was forgiven. The laying on of hands and anointing with oil appeared to me presumption. Is it reasonable, said I to myself, that these men can give me a new liver and new lungs? No; it is impossible: and at the same moment I thought, with God all things are possible. I spent the whole night in prayer; I implored God, for Christ's sake, to spare me a little longer, that I might be able

to walk and be baptized in the same place where Sister Wilson was baptized. This was on Sunday night, the 4th June, and on Tuesday, the 6th, I was baptized in the desired place. It is now twelve days since, and I rejoice to say that from that day I have not had the slightest pain, but I am as well as ever I was in my life, except that I am not, perhaps, so strong as I was when young; but my cough is entirely gone; I have no pain whatever; my sleep is sound and refreshing; no dropsical symptoms; and here I am a living monument of God's tender mercy. I weep daily, but my tears are tears of joy and gratitude. I feel I love God with all my heart. I hate the appearance of sin. I love and enjoy the company, more and more, of the Saints, especially those who attended and prepared me for baptism. I am preparing for your happy land, and hope to be one of those to build, embroider, and worship in the Temple there; and though at present the way to get there seems clouded, yet with God all things are possible.

"I now beg pardon for having occupied so much of your precious time, and hope to remain your friend and sister, in the everlasting covenant,

"JANE SPIKING."

LETTER TO THE EDITOR.

Eccleshill, near Bradford, Yorkshire, July 5, 1848.

Dear Brother Spencer,—I pen a few lines to you, in order to give you a knowledge of an article that is in a newspaper called *The People*. The title and the article are as follow:—

THE COST OF LIBERTY AND TYRANNY.

The total cost of government in the United States, including the national, the state, and the town or city expenses, is about nine shillings a-year for each inhabitant. The total cost of government expenses in Great Britain and Ireland, including national, state, and town or city expenses, is nearly forty-eight shillings a-head. In the United States of America the people can earn from twice to thrice as much as people can here. They have besides a more regular supply of labour; and they have, in addition, a cheaper and more abundant supply of provisions. Thus the people of Great Britain and Ireland do not earn one half as much as the people of the United States—a single man in America earns 30s. or 40s. a-week, and pays 2d. out of it for taxes; the single man in England or Ireland earns 10s. or 20s. a-week, and pays 1s. 8d. out of it for taxes—if he be married, he pays 1s. 8d. for himself, 1s. 8d. for his wife, and 1s. 8d. for each child; if he has six children, he pays 13s. 4d. in taxes; if he has ten children, he pays 20s. in taxes; if the American has six children, he pays 1s. 4d. for taxes; if he has twelve children, he pays 2s. 4d. The difference between the American and the Englishman is this: the Englishman earns 20s. and pays 10s. of it for taxes, and has 10s. left to live upon; the American earns 40s., pays 1s. for taxes, and has 39s. left to live upon. The American, therefore, is nearly four times as well off as the Englishman and the Irishman.

And nearly the whole of this difference, if not the whole entirely, arises from the difference of government in the two countries. The American has regular employment, good wages for his labour, and plenty of cheap provisions in return for his wages—because the country in which he lives is comparatively free—because the principles of common sense and equity have some influence in the affairs of government; the Englishman is unable to obtain a regular supply of employment—when he has employment, he is unable to obtain fair wages—and when he obtains his wages, he is is unable to buy provisions cheap—because England and Ireland are badly governed, because aristocratic ignorance and selfishness rules, and the principles of common sense and common equity are set aside. Englishmen pay from twenty to thirty shillings a-year for bad government; and the Americans pay two shillings a-year for middling government. Some folks pay dear for their whistle!

Respectfully,

ABRAHAM LORD.

SHREWSBURY.—STEWARTON.—MIRAMICHI.

Elder Thomas writes from Shrewsbury thus:—"We have baptized two more since Liverpool Conference, (i.e., during the past week,) and I am going again to the water to-night; we are now beginning to reap a little, (about 30 members after a twelve months' sowing.) We hope to gather many more. We shall be a nice little branch soon. Parsons rage, and lying editors publish our place of meeting as effectually as we could do it ourselves. Two lectures have been delivered against us, the Saints all got tickets and went; after which I baptized two, who were halting between two opinions, but when they heard these lectures they were fully satisfied of the truth of this work. My love, in conjunction with the Saints, to you and yours.—The railway through, opens 1st September."

Doth not the Lord restrain the wrath of man, and make the remainder thereof praise him?

Brother Lyon, of Kilmarnock, gives me an account of the opening of my native town, Stewarton, in Ayrshire, and of the first proclamation of this gospel of the kingdom there as follows:—"For some time we had the 'Old-light' meeting-house, free of charge, and were heard for a time, as usual, calmly; by and by some began to ask questions, and Mr. Cunningham, of Lainshaw, Lord of the Manor, whom you know—a famous preacher, and the well-known author of many works on the "Speedy Coming and Personal Reign of Christ on this Earth"—had a desire (latent till we began to preach there) to procure this meeting-house for his congregation, that he might leave it as an heir-loom to his people; he has accordingly bought it. I believe he had this in view long before we went there, but the inhabitants are generally of the opinion that he did it to put us out of the town; be that as it may, we are out and he is in, for he preached in it on Sabbath last; he has another meeting-house in the same street, that must now be empty, or occupied only as a Sunday school. We are to have the Masonic Hall for two months.

"A gentleman there, of considerable loquacity, bought the Doctrines and Covenants, for the purpose of convincing the whole town of the absurdities of Mormonism. I met him in a friend's house, along with a number more, to hear the awful blasphemy therein contained, but the truth bore him down to the acknowledgment that such were the laws in ancient times, and the man of loud words became a perfect infant in the Lyon's paw. I kept in good humour with all of them, and had their company for two miles on my way home, when we parted at *high twelve* (midnight.) Another gentleman came over amongst us, *after dark*, who is beyond doubt our friend under cover; but such is Mr. Cunningham's influence, and the potency of money, that many dare not profess our principles publicly, until Brother Spencer have their guarantee pound for emigration; he, too, bought a Doctrine and Covenants. Last night, I had a visit from a young man from Stewarton, who informed me he intends being baptized Sabbath first, and publicly, that his brothers, who are favourable, may be witnesses. I trust your prophecy will soon be fulfilled, that we shall have many sons and daughters there soon; our soil is barren and requires much culture, ere it bring forth, so is it with Scotia's sons. The sectarian atmosphere is impregnated with the saline particles of bigotry; and divine intelligence—revelation—the gospel, or good news from heaven in our own days, will dispel, purify, and make it more fertile. I rejoice to inform you that the truth of God is spreading much through Spencer's Letters. May the Lord incline their hearts. Amen."

Brother Russell, from Miramichi, under date 20th June, writes:—"Elder Ross takes his departure for Britain in a few days, on board our new ship the *Standard*, Captain M'Pherson. May God bless him in whatever circumstances he may be placed; he is a man of God, and will shortly, in person, give you all the news about Miramichi."

These extracts are respectfully submitted by

THOMAS D. BROWN.

THE EXPECTED COMET.

Public attention having been recently drawn to the anticipated return of the great Comet of 1264 and 1556, after an absence from our system of 292 years, the following particulars may not be uninteresting:—"On the 5th day of March, 1556, this eccentric traveller was first perceptible in the sign Libra. Pursuing its celestial course with great volocity, it touched the left wing of the sign Virgo, passed below the knee of the constellation Bootes, whence it ascended to the northern pole of the ecliptic, (its inclination being 32 degrees 6 minutes) towards Andromeda, where it lingered, but receding towards the northern Fish, it was there lost. Its perehelion (or nearest point to the sun) was passed on the 21st day of April, just two days previous to its final disappearance. Whilst it remained within the circle of those tropical stars which never set, the comet was visible all night long; and throughout its course, the appearent magnitude of the head was uniformily as large as Jupiter to the naked eye. Its motion ran contrariwise to the succession of the Zodiacal signs, and within the space of four days, it completed seventy degrees westward, and thirty degrees northward, directing its path towards Saturn (then in Aries) but apparently slackening its speed as in approached that planet. At first its heliocentric motion was retrograde—at last direct. In the intermediate course it was most swift, despatching fifteen degrees daily. The nucleus (or body) presented the aspect of a bright globe of flame equivalent to a half-moon, but the rays and colours varied and interchanged like the flickering of a flame agitated by the wind. The tail was moderately long and much attenuated; at first presenting a martial aspect, but subsequently desolving into a pale and livid complexion: the stream of rays was denser near the head, and more rarified towards the extremity of the tail, which at first pointed eastward, but as the comet mounted to the north, the train took a southerly direction.

This eccentric member of the solar system, has been conjectured to be identical with that mighty comet which startled Europe in the year 1264, so particularly described by Palæologus, Zuinger, Calvisius, Matthew Paris, and other chroniclers of the period. That portentous visitant was first discernible near the sign of Taurus, behind the planet Venus; and it raged during the whole summer season, until the 7th day of October. It was originally observed in the twilight of the evening, but speedily passing the sun on the 6th of July, at a rapid rate, (the place of its perehelion being 21 degrees of Capricorn,) it re-appeared shortly before the morning twilight towards the 8th degree of Cancer, where it retrograded very quickly into Gemini, threading its way between Canis and Orion, but ultimately retreating into the latter constellation. Its movement from east to west was more than equal to 50 degrees of latitude, and hardly 5 of longitude. The inclination of its parabolic orbit to the ecliptic was 36½ degrees; and the distance of its perehelion (that of earth being 1) was 0,4450. At first it followed the morning star, but subsequently preceded that brilliant orb. The train or tail was very long and broad, resembling a fan in shape, emerging from the eastern horizon before the dimmer nucleus, and, when fully ascended, stretching itself upwards, and shooting its rays to the meridian, the comet occupied in length one half of the heavens, presenting a fearful apparition to the eye of the superstitious spectator. As it swept along through space, the tail diminished daily in breadth, but proportionately increased in length and brilliancy. Contemporary historians relate many terrible calamities as befalling the nations of Europe during the year 1264; among other strange coincidences, it is related in the *Libri Chronicarum* (printed at Nuremberg, A. D. 1493) and confirmed by other writers in the middle age, that on the occasion of the first appearance of this blazing star, the sovereign Pontiff, Urban IV, was seized with an alarming distemper, which confined his holiness to his apartment during the entire period that the comet prevailed; and on the very night that the comet disappeared the Pope expired. In 1556, its appearance was accompanied by similarly strange sublunary events. The victorious emperor, Charles V, to the amazement of the world, suddenly resigned the crowns of Germany and Spain, and betook himself to a monastery, where he shortly died. It was in a paper read before the Royal

Society of London about the middle of the last century (vide Philos. Trans. vol. 47,) that Mr. Dunthorne hazarded the supposition that these two celestial strangers were identical,—a conjecture also countenanced by the eminent French astronomer, M. de Lalande. This hypothesis has recently found a sanguine advocate in Mr. J. R. Hind, the discover of the new *asteroid*.

But its return during the current year (1848,) although endorsed by these high authorities, is very problematical; for the cautious Dr. Halley has expressly included the comet of 1556 along with five others concerning whose elements he was sceptical, as the observations handed down by Paulus Fabricius and the older astronomers (which formed the basis of his computation) were neither made with good instruments nor mathematical precision, so that great difficulty was experienced in harmonizing their conflicting accounts. Adequate allowance should also be made for the amount of the disturbing forces which this eccentric traveller may encounter through its approximation to other heavenly bodies in its lengthened journey through the realms of space. Besides, we posses exact details of its path only during one-fourth of the fifty days it was last visible. As for the elements of 1264, founded upon the Latin manuscript of a Dominican friar, preserved in Pembroke Hall, Cambridge, they are open to grave exceptions, and form but a sandy foundation for the calculating astronomer of the nineteenth century. Is there not also a palpable difference of several degrees between the elements of the two?

Considering, therefore, that the cometary revolutions are subject to extensive fluctuations, since these frail bodies are so susceptible of opposite attractions from powerful neighbouring orbs—weighing the difficulty of proving identity after a lapse of 292 years—and the laxity of previous observations; above all, reflecting that the orbits of only *three* of these singular bodies are satisfactorily settled, whereas, probably, 800 appearances are known, and the elements of nearly 100 recorded;—may we not reasonably pause, and with the sagacious Halley, legitimately doubt, before yielding assent to a prediction, not wholly gratuitous, nor placed beyond the range of possibility, but yet depending too closely upon conjecture, though seeking to ally positive calculation and observation in its support? But, in spite of mathematical discrepancies, imperfect instruments, and conflicting *data*, should the approach of this comet crown the other wonderful occurrences of this eventful year, it will afford another astronomical triumph; as the comet will then have completed its twentieth revolution round the sun since the creation of the world."

OH! COME TO THE WEST—THE BEAUTIFUL WEST!

BY MRS. SARAH DIVE, LUTON.

Oh! come to the west,—oh! come there with me,
'Tis a sweet land of verdure that springs from the sea;
Where fair plenty smiles from her emerald throne,—
Oh! come to the west, 'tis the Saints silent home;
There's the prophet, he'll guide us and teach us the best,
And you'll say there's no land like the land of the west.

The south has its roses and bright skies of blue,
But it's not like the west with its own lovely hue;
The Mormons are there, I love them the best,
Oh! what is the south to the beautiful west.
Do come there with me, 'tis the Saints place of rest,
And you'll say there's no land like the land of the west.

The north has its snow-towers of dazzling array,
All sparkling with gems in the ne'er setting day:
There the storm-king may dwell in the halls he loves best,
But the soft breathing Zephyr, he plays in the west.
Then come there with me, let us haste to our rest,
And you'll say there's no land like the land of the west.